# ARTICLES.

To be enquired of within the Dioces of *London, in the Visitation of the Reuerend* Father in God, Richard Bishop of London in his Second generall Visitation,

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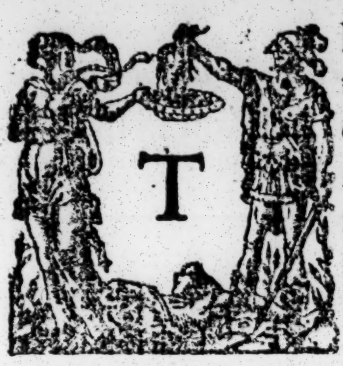
## HOLDEN

*In the three and fortieth yeere of the raigne of* our most gratious loueraigne Lady Elizabeth by the grace of God Queene of England, Fraunce and Ireland, De-*defender of the faith &c.*

*Printed at London by VVilliam Barley.*

1601

¶ A Branch of the ſtatute made in the firſt yeere of the raigne of our Soueraigne Ladie Queene Elizabeth, intituled, An act for the vniformitie of common prayer and ſeruice in the church.



THat from and after the feaſt of the Natiuitie of St. Iohn Baptiſt next comming, all & euerie perſon and perſons inhabiting with in this Realme, or any other the Queenes maieſties dominions, ſhall diligently and faithfully (hauing no lawful or reaſonable excuſe to be abſent) indeuour themſelues to reſort to their pariſh church or chappell accuſtomed, or vpon reaſonable let thereof to ſome vſual place where common prayer and ſuch like ſeruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday and other dayes, ordained and vſed to be kept as holydayes: and then and there to abide orderly and ſoberly during the time of common prayer, preaching or other ſeruice of God there to be vſed and miniſtred vpon paine of puniſhment by the Cenſures of the Church. And alſo vpon paine that euery perſon ſo offending ſhall forfeit for euery ſuch offence twelue pence to be leuied by the Church wardens of the Pariſh where ſuch offence ſhalbe done, to the vſe of the poore of the ſame pariſh, of the goods, lands, and tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the commons in this preſent Parliament aſſembled, doth in Gods name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall indeuour themſelues to the vttermoſt of their knowledge, that the true and due execution hereof may be had throughout their Dioceſſe and charges, as they will anſwer before God for ſuch euils and plagues, wherewith almighty God may iuſtly puniſh his people for neclecting this good and wholeſome Lawe.

# ¶ The tenour of the Othe miniſtred to the Churchwardens and ſwornemen.

You ſhall ſweare, that all affection, fauour, hatred, hope of rewarde and gaine, or feare of diſpleaſure, or mallice ſet aſide, you ſhal vpon due conſideration of the articles giuen you in charge, preſent all and euery ſuch perſon of or within your pariſh, as hath committed any offence or fault, or made any default mentioned in theſe, or any of theſe articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default: wherein you ſhall deale vprightly and according to truth, neither of malice preſenting any contrary to truth nor of corrupt affection ſparing to preſent any, and ſo conceale the trueth, hauing in this action God before your eies, with an earneſt Zeale to maintaine trueth, and to ſuppreſſe vice. So help you God and the contents of this Booke.

# ¶ The charge of the Churchwardens and Swornemen, ſet downe for the better performance of their duties, and diſcharge of their Othes.

*They are ſtraightly charged to heare all theſe articles read ouer to them, & diligently to conſider and inquire thereof. and for that the time is ſo ſhort in this viſitation, that they ſhall not be able to make a perfect anſwer vnto all them, and that not withſtanding there are many notorious faults preſently worthy of preſentment and reformation, they are charged after their returne home to read ouer all theſe articles diſtinctly and leaſurely to the end they may conſider of euery perticuler article and of the offences in them conteined as of ſuch perſons in their pariſhe as ſhallbe noted to offend in any of them and after that to aſſemble themſelues in ſome conuenient time together and to make their bill anſwering euerie article by it ſelfe before the feaſt of S. Martin next enſuing, being the 10 day of Nouember which bill they ſhall for their better eaſe bring by one of the Churchwardens vppon the [illegible] day of Nouember next, vnto the church of [illegible] where for the ſauing of their trauell and chardges vp to London, the Iudge and the Regiſter willbe readie to receiue them.*

# *Articles to be enquired of within the Dioces of London in* this Visitation holden in the yeare of our Lord God. 1601

## Articles concerning the Clergie.

1 WHether is common prayer read by your minister in your Church or Chappell distinctly and reuerently vppon all Sundayes and holy dayes, and in such order as is set forth by the lawes of this Realme in the booke of common prayer, without any kynd of alteration, omitting or adding any thing, and at due and conuenient houres.

2 Whether doth your minister vppon Wednesdayes and Fridaies, not being holy daies, read in your church, or chappell, publikely the Letanie and other prayers appoynted in the saide booke for those dayes, and whether doth he read the comination against sinners, in such order and forme as it is there also prescribed.

3 Whether doth your Parson, Vicar, or curate in the administration of the Lords Supper, or of baptisme, when he solemnizeth matrimonie, burieth the dead, churcheth women &c. vse the formes and prayers prescribed in the communion booke, without omitting or altering any part of them, and without any of his owne additions.

4 Whether doth your parson vicar or curate read publike prayer and administer the Sacraments ordinarily himselfe, vsing such rites and ceremonies as are prescribed in the booke of common prayer: as namely whether doth he knéele at the receiuing of the holy communion: make the signe of the Crosse vpon the childes forehead in the administration of baptisme: baptise any without Godfathers and Godmothers: vse the ring in marriage: and generally whether doth he in the discharging of all these dueties, and when he readeth common prayer eyther vpon Sundaies holidaies wednesdaies and Fridaies weare a surplice.

5 Whether doth your minister vppon Sundayes at morning prayer declare vnto the parishioners what holydaies and fasting dayes are appoynted to be kept the weeke following: wherby they may be put in mind to prepare themselues, and to repaire to the church to publike prayer according to the lawes of the Realme.

6 Whether doth your parson, vicar, or curate, or either of them retect at any

any time those women being married which doe come to church to giue God thankes after their childbirth or refuse or neclect to visit the sicke, or to burie the dead, according to their duties prescribed in the booke of common prayer.

7 Whether doth your ministter in the Rogation dayes of procession vse the perambulation of the circuite of your parish, appoynted by her Maiesties Iniunctions: and whether doth he in the sayd perambulation moue the people to giue thankes to God in the beholding of his benefits, for the increase and aboundance of his fruits vpon the face of the earth: and sing or say ỹ two Psalmes beginning: Prayse the Lord O my soule &c. with the Letany and suffrages therunto belonging: and at certaine conuenient places reade the homily of thanksgiuing to God, alreadie deuised. and diuided into foure parts, without addition of any superstitious ceremonie heretofore vsed.

8 Whether doth any man, being neither ministter nor deacon read common prayer openly in your church or chappell, or administer the sacrament of Baptisme, or solemnize matrimonie, or take vpon him to practise any other ministeriall dutie in the church, that is prescribed to be executed particularly by such as are eyther ministers or Deacons: and what is his name that so doth.

9 Whether is your parson or vicar a preacher, licensed to preach by lawfull authoritie according to her maiesties Iniunctions: if he be, how many sermons doth he preach yearely, if he be not, how many doth he procure to be preached by others: who hath preached them, and whether were they preachers licensed, as is before expressed.

10 Whether doth your parson, vicar or curate euery sunday when there is no sermon, reade distinctly & plainely some part of the homilies prescribed and set forth by her maiesties authoritie.

Whether doth the parson, vicar, or farmour of the benefice in your parish cause or suffer any curate or ministter, either to reade seruice, &c. or to preach, before he the said curate being no preacher, be examined & admitted by the ordinarie in writing: and before he the said curate being a preacher be therevnto admitted according to her maiesties Iniunctions, and before they shew their sayd seuerall licences vnto the churchwardens.

11 Whether doth your Preacher in his prayer which he maketh at the entrance into his sermon, vse at all times the prayer for her maiestie, with her whole title prescribed in her highnesse Iniunctions: as, Quéene of England, France, and Ireland, defender of the fayth, &c. and of all causes.

and ouer all persons within her highnesse dominions, as well eccleſi asticall as temporall, next and immediately vnder God, supreme gouernor and whether doth he in like manner then pray for the Archbishops and Bishops, as by the sayd Iniunctions it is also appoynted.

13 Whether your minister doth serue two cures in one day.

14 Whether doth your parson, vicar or curate euery Sunday and holy-day openly in the Church earnestly call for, heare, and instruct all the children, apprentises, and seruants of both seres, that bee of conuenient age within your parish, or at the least so many of them by course as the time will serue, and as he may well heare and instruct one houre at the least, before or after euening prayer in the tenne commandements, the articles of the beleefe, and the Lords prayer, and diligently examine and teach them the Catechisme, as it is now allowed, and set forth in the booke of common prayer.

15 Whether is there any man in your parish, being neyther your parson, vicar, nor curate, that taketh vppon him to preach or reade lectures eyther in priuate houses, or publikely in your church or chappell, who is not licensed so to preach or reade according to her maiesties Iniunctions, or who doth not once a yeare at the least administer the sacraments in your said church or chappell, where he so preacheth or readeth.

16 Whether your minister hath or doth receiue to the holy communion any persons which be not of his owne parish, without testimonie from the minister of the place where they dwell, what they be, that it may appeare that they be not persons excommunicate or otherwise infamous.

17 Whether doth your parson, vicar, or curate, administer the holy communion vnto any communicants which do not receiue the same deuoutly and humbly kneeling vppon their knees, or whether doth he administer it confusedly to some kneeling, and to some, either sitting or standing, or walking.

18 Whether hath your parson, vicar, or curate, or other minister in your church or chappell, contrary to the order set downe in the communion book, and contrary to her maiesties Iniunctions in that behalfe, admitted to the holy communion any open or notorious fornicator or adulterer, or other wicked liuer, by whom publike offence is giuen, without due penance inioyned by his Ordinarie first done, to the satisfaction of the congregation, and without such further submission, as in the sayd booke and Iniunction is required.

19 Whether doth your parson, vicar, or curate, or any other minister or preacher, baptise in your parish church or chappel, any Infants, not in the

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Fonte according to the ancient custome, but in a bason, and urge the parents of the saide infant to be present, in place of Godfathers for their children.

20 Whether doth your parson vicar, or curate once euerie quarter of the yeare reade her maiesties Iniunctions openly and deliberately before his parishioners at one time or at two seuerall times in one day, according as in the saide Iniunctions it is prescribed.

21 Whether hath your parson vicar, or curate, or any other minister preached, declared, or spoken any thing in your parish in derogation of the booke of common prayer, which is set forth by the lawes of this Realme, dispraising, or deprauing the same, or any thing therein contained, or against the present estate of the ecclesiasticall gouernement, established by the same authoritie, or against any office, function, or part thereof, affirming the same to be vnlawfull.

22 Whether hath your parson, or vicar, more benefices then one, if he hath not, whether is he resident vpon that one: if he be not resident, where doth he remaine, and whether doth he leaue a sufficient minister and preacher to supply his absence, allowing something yearely towards the relefe of the poore: and what doth he so allow.

23 Whether is your parson or vicar who hath two benefices within this Dioces: or one benefice in this Dioces, and another forth of the same, resident one halfe of the yeare on one of them, and the other half yeare or the greater part thereof vpon his other benefice, and whether doth he leaue the benefice in your parish prouided of a sufficient preacher to serue it: and hath an especiall care of some conuenient hospitality to be kept in his absence according to his abilitie, and the proportion of that liuing.

24 Whether doth your parson, vicar, or curate keepe a iust and perfect note of all such as do communicate in your parish, and do not rather, regarding their priuate gaine, receiue their offerings at Easter, deliuer them tokens, enter them into their booke, and so certifie as communicants those who neuer receiued.

25 Whether doth your parson, vicar, or curate keepe any man or woman in their houses, that are suspected to be, either of euill religion, or of badde life, or whether be they or any of them incontinent persons themselues, or giuen to drunkennesse, or be haunters of Tauernes, alehouses, or suspected places, common dicers, carders, tableplayers, swearers dauncers, or otherwise suspected persons of any notorious crime, or light and vnseemely behauiour, or giue euill example of life, or vse disordered or vn-

and ouer all persons within her highnesse dominions, as well eccleſi asticall as temporall, next and immediately vnder God, supreme gouernor and whether doth he in like manner then pray for the Archbishops and Bishops, as by the sayd Iniunctions it is also appoynted.

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18 Whether hath your parson, vicar, or curate, or other minister in your church or chappell, contrary to the order set downe in the communion booke, and contrary to her maiesties Iniunctions in that behalfe, admitted to the holy communion any open or notorious fornicator or adulterer, or other wicked liuer, by whom publike offence is giuen, without due penance inioyned by his Ordinarie first done, to the satisfaction of the congregation, and without such further submission, as in the sayd booke and Iniunction is required.

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20 Whether doth your parſon vicar, or curate once euerie quarter of the yeare reade her maieſties Iniunctions openly and deliberately before his pariſhioners at one time or at two ſeuerall times in one day, according as in the ſaide Iniunctions it is preſcribed.

21 Whether hath your parſon vicar, or curate, or any other miniſter preached, declared, or ſpoken any thing in your pariſh in derogation of the booke of common prayer, which is ſet forth by the lawes of this Realme, diſpraiſing, or deprauing the ſame, or any thing therein contained, or againſt the preſent eſtate of the eccleſiaſticall gouernement, eſtabliſhed by the ſame authoritie, or againſt any office, function, or part thereof, affirming the ſame to be vnlawfull.

22 Whether hath your parſon, or vicar, more benefices then one, if he hath not, whether is he reſident vpon that one: if he be not reſident, where doth he remaine, and whether doth he leaue a ſufficient miniſter and preacher to ſupply his abſence, allowing ſomething yearely towards the reliefe of the poore: and what doth he ſo allow.

23 Whether is your parſon or vicar who hath two benefices within this Dioces: or one benefice in this Dioces, and another forth of the ſame, reſident one halfe of the yeare on one of them, and the other half yeare or the greater part thereof vpon his other benefice, and whether doth he leaue the benefice in your pariſh prouided of a ſufficient preacher to ſerue it: and hath an eſpeciall care of ſome conuenient hoſpitalitie to be kept in his abſence according to his abilitie, and the proportion of that liuing.

24 Whether doth your parſon, vicar, or curate keepe a iuſt and perfect note of all ſuch as do communicate in your pariſh, and do not rather, regarding their priuate gaine, receiue their offerings at Eaſter, deliuer them tokens, enter them into their booke, and ſo certifie as communicants thoſe who neuer receiued.

25 Whether doth your parſon, vicar, or curate keepe any man or woman in their houſes, that are ſuſpected to be, either of euill religion, or of badde life, or whether be they or any of them incontinent perſons themſelues, or giuen to drunkennelle, or be haunters of Tauernes, alehouſes, or ſuſpected places, common dicers, carders, tableplayers, ſwearers dauncers, or other vnle ſuſpected perſons of any notorious crime, or light and vnſeemely behauiour, or giue euill example of life, or vſe diſorderd or vn-

ſæmely apparrell, eyther in colours, guardes or light faſhion.

26 Whether there be any miniſters or prieſts within your pariſh, which liue idely without any cure, neither ſeruing in any place, nor hauing any place of reading or preaching, and ſo become offenſiue to their calling.

## Articles concerning the church.

1 Whether haue you in your pariſh Churches and Chappels all things neceſſarie and requiſite for common prayer and adminiſtration of the ſacraments, eſpecially the booke of common prayer with the new Kalender, two Pſalters, the Engliſh Bible in the largeſt volume of the edition ſette forth by the Biſhops, and lately imprinted by the Quænes Printer, the Table of the ten commandements, a conuenient pulpit well placed, a comely and decent Table ſtanding vppon a frame, for the holy communion, with a fayre linnen cloth to lay vppon the ſame, and ſome couering of ſilke, buckram, or other ſuch like for the cleane kéeping therof, a faire and comely communion cup of ſiluer, and a couer of ſiluer for the ſame, which may ſerue alſo for the miniſtration of the communion bread, a decent large ſurples with ſléeues, and a ſtrong cheſt or box for the almes of the poore, with thrée locks and keyes to the ſame, and all other things neceſſarie in and to the premiſes.

2 Whether there haue growne in your Church ſince the laſt viſitation in the yeare 1598. any contention betwixt any of the pariſhioners, touching the placing or diſplacing of any in any ſeate or pew in the church, and whether there haue béene any pew buylded ſince the foreſayd yeare, 1598. in any your churches, without the expreſſe leaue and conſent firſt had of the Ordinary of the Dioces, and by whom haue any ſuch bene built.

3 Whether is your Church or Chappell, and the Chauncell well and ſufficiently repaired and kept without abuſe of any thing: whether doth your Parſon, vicar, or curate or the proprietarie or farmour of your parſonage or vicarage in your pariſh kéep the parſonage or vicarage houſe with al other the edifices therunto appertaining in good and ſufficient reparations: and whether is your churchyard well fenced and cleanely kept without any layſtall or other annoyances

4 Whether your church be a parſonage or a vicarage preſentatiue or donatiue, or otherwiſe ſerued by a curate: whether did they euer héeretofore heare or know that it was a parſonage or vicarage, and how came it to bée

decayed

from being preſentatiue, to be in the ſtate it now is, and when was it firſt decayed, from being a benefice preſentatiue, as you remember.

5 Whether your fonts or baptiſteries be remoued from the place where they were wont to ſtand: or whether any perſons, leauing the vſe of them, do chriſten or baptiſe in baſons, or other veſſels, not accuſtomably vſed in the church before time, or do vſe any kind of lauor with a remoueable baſon, or haue taken downe the olde & vſuall font heretofore vſed in your parish.

6 Whether is there in your pariſh a ſufficient Regiſter booke of parchment, of marriages, chriſtnings, and burialls, prouided at the charge of the pariſh: whether are all the names of thoſe that haue bin, either chriſtened, married, or buried ſince the beginning of her maieſties raigne newly written into the ſaide parchment booke: whether doth the Miniſter euery ſunday read the names publikely of thoſe, that were eyther chriſtned, married, or buried the weeke before: whether haue you a publike cheſt with 3. locks for the miniſter, and the two churchwardens to keepe the ſaid booke in: and whether haue you brought a tranſcript of all the names of ſuch as haue been chriſtned, married, and buried this laſt yeere into M. Blackwel my Regiſter his office, as you are bound to do euerie yeere hereafter within a month after the feaſt of Eaſter by the conſtitutions laſt authorized by her Maieſtie.

## Articles concerning Eccleſiſticall Officers

1 Whether the Chancelor, Archdeacon, Commiſſarie, Officiall, or any other vſing Eccleſiaſticall Iuriſdiction in this dioceſſe, their Regiſters or Actuaries, Apparators, or Summoners, haue at any time winked at and ſuffered any adulterers, fornicators, inceſts, or other faultes or offences preſented vnto them, to paſſe and remain vnpuniſhed, and vncorrected for mony, rewards, bribes pleaſure, frindſhip, or any other partial reſpect.

2 Whether doth the Chancellor, Commiſſaries, Archdeacons, or any other officialles heare any matters of office, or correction priuately in their chambers without the preſence of the ſworne Regiſter or his deputy, or do diſcharge any mans penance for money, without the conſent of the L. Biſhop. according to the laſt conſtitutions by her Maieſtie confirmed, or doe ſend any writing vnder their owne hands to your church, without the Regiſters preſence at the doing of it, eyther for marriage of any couples, or for ending or ordering of any matter or penance.

## Articles concerning Schoolemaisters.

1 Whether the Schoolemaster or Schoolemasters within your parish openly or priuately in any noble or gentlemans house, or in any other place be of good and sincere religion, life, and conuersation, and bee diligent in teaching and bringing vp of youth, and whether they haue bene examined, allowed, and licensed for Schoolemasters by the Ordinarie or his officers in that behalfe.

2 Whether your Schoolemaster or Schoolemasters do themselues receiue the holy communion as often as they ought to doe, and whether they bring with them so many of their Schollers as bee of age sufficient, and of capacitie by instruction to receiue the Lords Supper, or else be able to giue testimonie, in what Church their Schollers doe receiue and heare publike prayer.

3 Whether your Schoolemaster or Schoolemasters do orderly on Sondayes with their Schollers, come to the Church of their parish where they they teach, and there see their Scholers placed in some conuenient place, so as they doe not disquiet the minister or parish in time of diuine seruice, but may exercise themselues godly in reading and hearing the seruice and sermons, and in answering with the congregation in reading of publike prayer.

4 Whether the schoolemaister or schoolemaisters eyther priuate or publike do teach their schollers the Catechisme authorized by publike authoritie, at the least once euery weeke, and do instruct and examine them in the same, or do teach any other catechisme, and what catechisme it is that they so do teach.

5 Whether your schoolemaister or schoolemaisters or any of them bee knowne or suspected to reade vnto their schollers priuately any vnlawful bookes, or priuately to instruct them in their yong yeares either in popery, superstition, or disobedience, or contempt to her Maiestie and her lawes ecclesiasticall by publike authoritie allowed.

6 Whether your schoolemaister or schoolemaisters or any of them vnder pretence of Catechising their schollers, which is a most godly order, carefully by them to be obserued, do keepe lectures, readings, or exposition in diuinitie in their houses, hauing repaire vnto them of people not being of their owne family and household.

7 Whether the schoolemaister or schoolemaisters within your parish do teach his or their scollers any other grammer then that which is commonly

monly called the Kings grammer, sette forth by the authoritie of King Henrie the eight.

## Articles concerning Parishioners and others of the Laitie.

1 Whether all householders in your parish cause their children, seruants and apprentices, both mankind and womankind being aboue seuen yeares of age, and vnder twentie, which haue not learned the catechisme, to come to the church on sundaies and holydayes at the times appointed for catechising, and there diligently and obediently to heare, and what bee the names of those that do not cause their children, seruants, and apprentises so to come to the church to be instructed and examined.

2 Whether the churchwardens do quarterly deliuer to the Archdeacon a note of all those who do not send their children & seruants to be catechised

3 Whether any do worke or keepe any shoppe open vpon Sabboth daies, or vpon any holydaies appointed by the lawes of this realme to be kept holiday, or vse any worke or labor, or open shew of their wares in any of those dayes.

4 Whether you your selues or the Churchwardens in the yeares before you haue suffered any vnmarried women being begotten with child, to goe out of your parish before she hath by you or them bin presented to your Ordinarie, or any man defamed of whoredome to depart vnpunished, vppon direction appointed by the ordinarie. And forth of whose houses haue they gon away with child vnpunished, and what be the names of such vnmarried women which haue beene deliuered within your parish this three yeares last past, haue gone away without doing of penance.

5 Whether the parish Clarke be appointed according to the law, by the parson or vicar of the parish, with the allowance of the Ordinarie, and whether he be not obedient to the parson, vicar or curate, and whether hee be able to reade, and whether he keepe the bookes and ornaments of the Church faire and cleane, and cause the church, and quire, the communion table and the font to bee kept cleane and decent against the seruice time, the communion, sermon, and baptisme.

6 Whether there bee any person or persons ecclesiasticall or temporall within your parish or elsewhere within this Dioces, that haue retained and kept in their custodie, or that reade, sel, vtter, disperse, carrie, or deliuer

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to others any English bookes or libels, sette forth either on this side or beyond the seas, by Papists or others, against the Queenes supremacie in causes ecclesiastical, or against true Religion and Catholike doctrine, or the gouernment or discipline of the Church of England, now within this Realme receiued and established by common authoritie, and what they? names and surnames are.

7 Whether there be any in your parish who are noted, knowne, or suspected to conceale or keepe hidden in their houses any masse bookes, portesses, breuiaries, or other bookes of poperie and superstition or any challices copes, vestments, albs, or other ornaments of superstition, vncancelled or vndefaced, which it is to be coniectured they do keep for a day, as they call it

8 Whether there be in your parish any popish or sectary recusant or recusants, which for any cause whatsoeuer forbeare to come to Church to common prayer or to heare Gods word preached, pretending it vnlawfull to to come to our assemblies, as the church of England now standeth, established by her maiesties authoritie, and what their seueral name or names are, and how long they haue bene recusants.

9 Whether any do refuse to receiue the holy communion at their owne ministers hands, eyther because he is not a preacher, or because he duly obserueth the order of ministration appointed by the booke, and who they be that do go frō their own parish, to receiue at any other ministers hands.

10 Whether any of your parishioners hauing a preacher to their parson, vicar, or curate, do absent themselues from his sermons, and resort to any other place to heare other preachers.

11 Whether all the people of your parish aboue 16. yeares of age, and especially householders, hauing no lawfull excuse to be absent, doe resort with their seruants and children to their parish Church or Chappell on the holydaies, and on the Sundaies to morning and euening prayer, and who they be that eyther negligently or wilfully absent themselues or do vnreuerently behaue themselues in the church, or vse any gaming or pastime abroade or in any house, or sitte in the streete or churchyard, or in any tauerne, or alehouse, vpon the Sunday, or holyday, in the time of common prayer, sermon, or reading of the homilies, or any of them eyther before or after noone.

12 Whether the forfeiture of xij. pence for euery time of absence from the church vpon euery sunday and holyday appoynted by a statute made in the first yeare of the Queenes maiesties raigne to be leuied and taken according to the same statute (the tenor whereof is sette downe in the beginning

ning of this booke) by the churchwardens of euerie person that offendeth, and by them be put to the vse of the poore of the parish, if it be not so leuied, by whose fault it is.

13 Whether there be any Inkéepers, alewiues, victuallers, or tiplers, that suffer or do admitte any person or persons in their houses, to eate, drinke, or play at dice, cards, tables, bowles, or such like games, in the time of common prayer or sermon on the sundayes or holydayes, or any Butchers or other that commonly vse to sell meate or other things in the time of common prayer, preaching, or reading of homilies: and whether in any faires or common markets falling vppon the Sundayes, there be shewing of any wares before morning prayer be done: and whether any markets & selling of wares be vsed or suffered in any churchyards on the Sabboth day by common packmen or pedlers going about, or any Butchers.

14 Whether the Churchwardens of the last yeare haue giuen to the parish a iust account of the church goods that were committed to their charge according to the custome that hath béene afore time vsed: and what church goods they or any other haue sold, and to whom, and whether to the profite of your church or no: and what hath bin done with the mony thereof comming?

15 Whether the churchwardens and sworneme, since the fourth day of August, 1597. haue of any priuate corrupt affection concealed any crime or other disorder in their time done in your parish, and haue not presented the same to the Bishop, Chauncelor, Archdeacon, Commissarie, or such other as had authoritie to reforme the same: and whether they or any of them at any such time as they should haue béene at diuine seruice on sundayes and holydayes, and should there haue obserued others that were absent, haue béene away themselues at home, or in some tauerne or alehouse, or else about some worldly businesse, or at bowles, cards, tables, dice, or other gaming, without regard of their office, and dutie in that behalfe.

16 Whether your minister and you the churchwardens, or any other in your parish haue in your reuestries made any orders, or do vse to call any parties before you for any cause to be ordered by the ecclesiasticall lawes, and so do vse a kind of Presbiterie or censuring ouer your neighbours, vnder pretence of your vestrie méetings.

17 Whether any of your parish being of conuenient age, haue not receiued the holy communion thrice this last yéere at the least, and namely at Easter last or thereabouts for once, and what their names are, or which at

their receiuing haue not signified the same before to your parson, vicar, or curate, that he might conueniently examine them, and who haue refused to come to him to be examined.

18 Whether there be any in your parish that doth administer the goods of those that be dead without lawfull authoritie, or any that suppresse the last will of the dead, or any Executors that haue not fulfilled their testators last will, in paying of legacies giuen to the church, or to other good and godly vses, as to the reliefe of pouertie, to orphants, poore schollers, poore maidens marriages, high wayes, and such like, and by whom are they so deteined: omittit inquisitionem huius pars, de iusta & recta executione & eius intentione datorum

19 Whether there be any in your parish, that since the fourth of August 1597. hath or doth offend contrarie to the statute made in the seauen and thirtieth yeere of the raigne of King Henrie the eight, for the reformation of vsurie, and reuiued by an Act made in the thirteenth yeere of the raigne of the Quænes Maiestie that now is, taking aboue the rate of ten pounds for the lending of an hundred pounds by the yeare, and what be the names of such offenders.

20 Whether hath your minister or any of the parish, without the consent or priuitie of the Ordinarie, caused any to do penance, or be punished either openly or otherwise for any crime punishable by the Ecclesiasticall lawes onely, and what be the names of the parties that haue bœne so punished, and in what manner. omittit inquisitio de personis licentiatis &c.

21 Whether there be any amongst you that do vse sorcerie or witchcraft punishable by the ecclesiasticall lawes, or that be suspected of the same: and whether any vse any charmes or vnlawfull prayers: and whether any do resort to any such for help and councell, and what be the names, both of such as vse it, and of such as resort to them for helpe.

22 Whether any couples that be married in priuate houses within these thrée yeares last past haue bin knowne or suspected to haue bin married by any popish priest or otherwise, after any other order then is appoynted by the church of England.

23 Whether there be among you any blasphemers of the name of God great or often swearers, adulterers, fornicators, harlots or whoremasters incestuous persons, bawdes, or receiuers of naughtie and incontinent persons or harborers of women with child which be vnmarried, conueying or suffering them to goe away before they doe any penance, omittit, aut satisfaciant congregationi or any that be vehemently suspected of any such faults, or that be not of good name and fame touching such crimes and faults of drunkards, or ribawds, or any that

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be malitious, contētious, or vncharitable persons, railers, scolders, or sowers of discord betwæn neighbours, and especially railers against ministers and against their marriage.

24 Whether there be any in these partes that haue bin married within the degrees of affinitie or consanguinitie, by the lawes of God forbidden, or any that being diuorced or seperated for the same, do yet notwithstanding cohabite and kæpe company still together, or any that being married without those degrees haue vnlawfully forsaken their wiues or husbands, and married others, any man that hath two wiues, or any woman that hath 2. husbands, any that being diuorced or seperated asunder, haue married againe, any that haue married without banes thræ seuerall sundayes or holydayes solemnely asked and without lawfull license therunto, or any couples married that liue not together, but slaunderously liue apart.

25 Whether there be any in your parish who wil come to heare the sermon, but will not come to the publike prayer appoynted by the booke of common prayer, making a schisme or diuision, as it were, betweene the vse of publike prayer and preaching. And whether there be any, who being present at publike prayer, do not deuoutly and humbly knæle vpon their knæs, at such times as by the Booke of common prayer they are appoynted: to wit. when they make a generall confession of their sinnes: when all prayers and collects are read: in the time of the Lettanie: when the tenne Commandements are read, &c. And what are their names that haue at any time shewed themselues vndutifull and vnreuerent in this behalfe.

26 Whether the minister and churchwardens haue suffered any lord of mis-rule, or Summer lord or ladies, or any disguised persons, any players, or maie-games, or any mōrris dauncers, at any time to come vnreuerently into the church or churchyard, and there to daunce or play, or shew themselues disguised in the time of common prayer, and what they be that commit such disorder, or that accompanied or maintained them, or any playes to be played in the church.

27 Whether there be any married women or others within your parish, which after childbirth refuse or contemne to come to the church to giue God thanks for their deliuery, and to haue the prayers publikely appoynted in that behalfe by the booke of common prayer.

28 Whether

28 Whether any within your parish do resort vnto barns, fields, woods, priuate houses, or to any extraordinary expositions of scriptures, or conferences together, or that be drawers or perswaders of others to any such schismaticall conuenticles.

29 Whether any do keepe their children vnbaptized longer then is conuenient, vnles it be for sicknes of the child, or other vrgent occasion: And whether any doe carrie their children from the parish they are borne in, to other parishes to be baptized, and so refuse their owne parish, or doe bring strange ministers into their owne houses to babtize their children priuatly according to their owne fantasies.

30 Whether any notorious recusant who obstinately refuseth to be partaker with the Church of England in publike prayer, and hearing of the word of God preached, who is for his disobedience and contempt excommunicated, and dyeth excommunicate, be buried in Christian buriall, not hauing before his death sought to bee absolued, and testified the same his submission to some honest and discréete man, who shal vpon his oath signifie to the Bishop of the Dioces, whereby his Lordship may giue order to the Ordinarie, before whom he was excommunicate for his absolution.

AT the deliuerie of your Bill of presentment, at the time and place aboue set downe, you are likewise in the sayd Bill, to set downe the names of all such as haue beene buried at any time since the tenth of August 1601. being men, maides, or widdowes, and likewise the names of such as haue beene married by any license since that time, and out of what Court they haue beene granted, since the sayd tenth of August.